

HEMI-SYNC® Journal

Vol. XX Fall 2002 No. 4

A Research and Educational
Publication of The Monroe Institute

HEMI-SYNC: A HEALING OF THE self



by Gary Chaikin, MD

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HEMI-SYNC: A HEALING OF THE self

Gary Chaikin, MD, has included Hemi-Sync in therapy sessions for years. Dr. Chaikin is accustomed to entering the Hemi-Sync Focus states with his patients. During therapy sessions, he and his clients frequently share experiences that defy logical explanation. His determined quest to understand the meaning of such occurrences set Dr. Chaikin on a path that led inexorably to profound self-healing.

ANALYZING RESULTS FROM THE REMOTE VIEWING PRACTICUM v

Twenty-four double-blind, independently judged, remote-viewing trials were conducted and analyzed during the first REMOTE VIEWING PRACTICUM.

Stephen Graf, PhD, discusses the results of that analysis and its implications for remote-viewing training.

Many times in therapy I've said, "You need an ego to get on the bus; and then it will be your ego that will keep you from getting off the bus." What I'm alluding to is our identification of self with mind or ego, while forgetting larger Self or Spirit. Ken Wilber, in his Spectrum of Consciousness model (Wilber 1996; Chaikin 2001) speaks of an evolution of awareness from body to mind to soul to spirit. In this article I will be examining the evolution of the therapist's ego toward a deeper connection with the transpersonal soul. This process will be referred to as a "healing of the self."

The self, for the majority of people, has been narrowly defined as an identification with their personas (Wilber 1979): the collected, socially agreed-upon, mental images of their experiences. Soul or Self is a trans-egoic bridge linking Psyche to Spirit, called essence by Stephen Wolinsky (1994). Healing, then, is the discovery of, and journey through, the Gateless Gate, to Unity Consciousness or Spirit. The primary boundary between self and not-self must be transcended and included by the process of "moving the ego out of the driver's seat" and telling it to "go to the back of the bus," because "egos are very good at balancing checkbooks but are lousy at knowing who you really are." Healing, then, is finding the connection or relationship to all, or "going through a door of discovery" and finding that I art Thou.

In my article "Enhanced Intuitive Psychotherapy"

(Chaikin 2001), the therapeutic process of utilizing Hemi-Sync in work with clients was elucidated. A movement of awareness from moral to ethical initially occurred. A significant fear at this juncture is the loss of one's morality, of becoming immoral in net effect. This does not transpire because the process is again one of transcending and including. Once an ethical platform had been achieved, participants wanted to move to the next step, connecting with Spirit. Yet, here again, fear is encountered as ego loses even more control. The self questions the rationality of trans-egoic logic. But reason is not forfeited; instead it is integrated, given its place—one could say synchronized.

Through this work I began to notice my-self growing exponentially. This was important for three reasons. First, as a psychiatrist, I knew that statistically we had the highest suicide rate of any profession. It was my opinion that the reason for this was that many of us had entered the field of mental health looking for answers to our own emotional questions. Upon becoming professionals, though, we were cut off from our quest, putting aside our own needs in service of our clients. Here at last was an opportunity to restore the process of healing. Second, through my training it became apparent that when working with clients I could "only take them as far as I had been myself." The limiting factor in treatment most of the time was not the client's limitations but my own lack of personal growth. Third, the spiritual path was my disposition and is ultimately everyone's way.

If healing is a transcending and including connection between mind and spirit, how does Hemi-Sync lead to a healing of the self? The answer lies in the concept of the development of a practice. If "experience is the truth, the same thing believed is a lie" (Erhard 1973), then to know Absolute Truth we must connect with our own Essence. A "practice" has been described as being like a recipe for baking a chocolate cake (Wilber 1996). No one can adequately tell you what a chocolate cake tastes like, but if you mix together eggs, flour, butter, chocolate, etc., and pour the mixture into a pan, bake it, and then eat a slice, you will know what a chocolate cake tastes like. This is what a practice does. It is an experiential method to connect with soul or the deeper layers of who we are. In "Enhanced Intuitive Psychotherapy," I illustrated how the use

of Hemi-Sync and its shifts in consciousness (Focus states) "provides a much-needed connection to spiritual essence" (Chaikin 2001).

Because therapist and client are experiencing the same states of consciousness, it is possible to enhance the psychotherapeutic process, and each session provides the opportunity to take steps along the spiritual path for both participants. What started as a development in therapy becomes a practice. Through the use of hemispheric synchronization, the care provider is transformed from ego psychologist to spiritual counselor, a techno-shaman. Hemi-Sync is a gateway to a place of no boundaries, beyond time and space. You can discover that you are not a thing (nothing), and move past the threshold of human limitations, finding freedom in being "more than your physical body."

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The same skills and techniques that the care provider uses with clients can then be employed in his or her self-healing. Healing, though, is different from being cured (Carse 1986). To be healed is to become whole, while to be cured is to become functional. It has been said that all is energy; therefore, all is one. Spirituality is an inquiry into one's energetic nature. I've frequently told a depressed client, "To have energy, you have to use energy." Most of our clients, not to mention the providers themselves, are running on empty. We barely have

enough personal power to do the basic processes involved in living in ordinary reality (Sanchez 1995). Consequently, a significant part of beginning a practice is the tracking of the self and the reclaiming of the energy to be used in the process of transcendence (Eagle Feather 1998), becoming whole, connected, without boundaries.

There are many ways to remove energetic obstacles and reclaim our energy or pieces of our self. Preference probably depends on our experiences and level of awareness. Jungians examine the shadow, while Toltecs recapitulate and use techniques like not-doing to build their impeccability. My predilection is for a quantum psychology approach (Wolinsky 1994) in which identity and the observer are realized to be of the same energy as Essence (Void) and therefore intracconvertible or reabsorbable.

Quantum psychology is a form of psychotherapy developed by Stephen Wolinsky, PhD, in which, if everything is

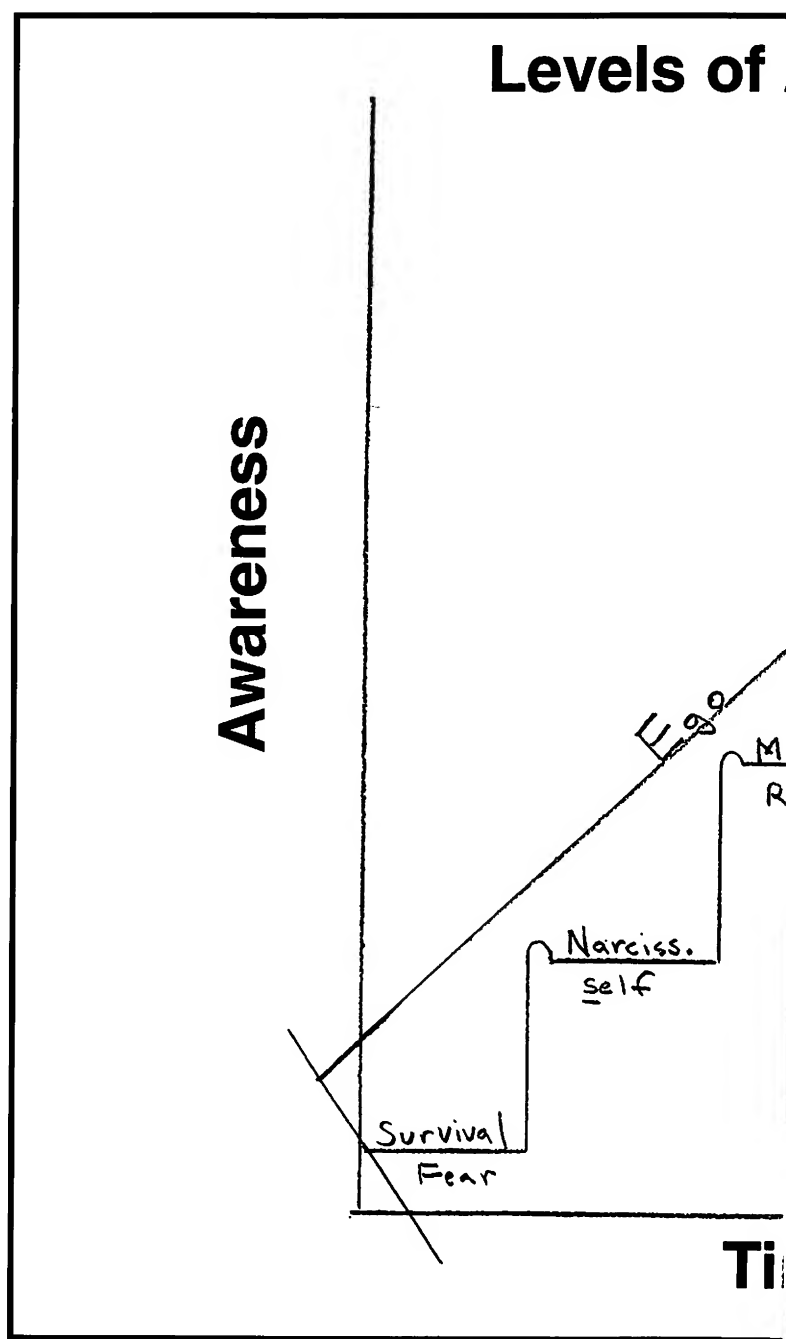
made of the same energy, it follows that the client's subjective reality reflects an underlying unity with the universe. A quantum approach to consciousness provides an experiential pathway (practice) by which one can begin to perceive and relate to a universe in which the "facts" of observer-created realities and the inherent interconnectedness of all things are recognized and experienced (Wolinsky 1993). This is accomplished with progressive exercises, which assist the individual to see how our experience is observer-constructed and can be deconstructed through the same observer processes. Identity, self, is seen as a set of deep trance phenomena that can be assimilated, thus allowing discovery of what is behind them. Boundaries between foreground and background disappear and all is experienced as Self, Void, or Essence. However, what matters most is not the method or content but the state of consciousness commensurate with the practice. As has been well documented, mystical sensibility parallels Hemi-Sync's Focus states (Atwater 1999). Spiritual acumen accompanies this kind of state-dependent learning.

As previously noted, the work commences with a practice to oust identity/persona/ego from the driver's seat. I initially employed Locale I, Focus 10 and Focus 12 (*GATEWAY EXPERIENCE, Wave I, Release and Recharge, or METAMUSIC*), while recapitulating or doing quantum psychology exercises (Wolinsky 1993, 1994). More recently, my work while reabsorbing identity has extended into explorations in Locale II, Focus 21 and 27 (*GATEWAY EXPERIENCE, Wave VII, Free-Flow 21, and LIFELINE*). As this transformation proceeds, a connection through Soul to the Higher Self begins to become more evident. Many names have been given to this unfolding: the Toltecs speak of connecting with intent or burning with the fire from within, the kabbalists of cleansing the vessel, and The Monroe Institute of exploring other energy systems. Energy body training (Bruce 1999), contact with guides, and education about chakras is of particular assistance at this juncture. Practices utilizing the *GATEWAY EXPERIENCE, Wave VII*, and the *OPENING THE HEART* series have been of significant benefit. The final level for this section of the path of finding out who you are—of becoming whole—engages issues surrounding prior lives, soul retrievals, and Dolphin Energy. So far my exploration has involved the *GOING HOME* series and the residential *LIFELINE* program. It must be made clear though that the steps are often not orderly, and of themselves are not always sufficient for progress to occur. Growth is punctuated with peak experiences and even regression at times. Yet, through practice, the spiritual Self is continually experienced. Nothing is wasted; all leads to a method that allows the therapist to help him- or herself while helping others; is this not why most of us chose our professions in the first place?

To illustrate this healing journey of discovery, the experi-

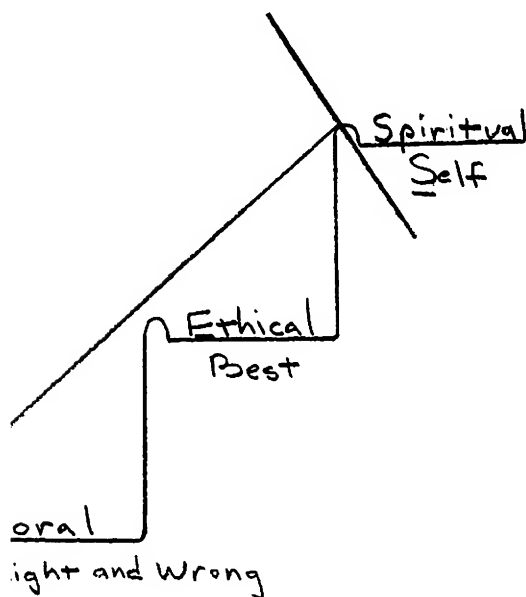
ences of client and provider will be highlighted. The key question that kept coming to mind in the therapeutic process, often unbidden, was "and what am I supposed to do with *this*!?" The first encounter I would like to share involves a client we have seen before, G.V. (Chaikin 2001); now a fifty-two-year-old female, with insulin-dependent diabetes and a history of stroke that caused a mild decrease in concentration and vision. She was originally seen for depression due to job stress.

She had made exceptional progress by working with the *OPENING THE HEART* series, at my office initially and then almost daily at home each morning. The particular session I'd like to present involved the client's being "connected" (Chaikin 2001) to a medical student, instead of myself. Her task was to send a message to the student, to demonstrate for herself how we relate at different vibratory levels. When in



Focus 21 (utilizing the *GATEWAY EXPERIENCE, Wave VII, Introduction to Focus 21*), the client reported “a dream or image” from C1 reality “where I saw the student riding a motorcycle. It was a Harley.” The student, who was himself dealing with role and identity issues stated, “I always wanted a motorcycle, but was unable to get one.” When asked what kind, he replied, “A Harley.” He then proffered that while in 21, he had “kept having an image of the patient as a young girl jumping rope joyfully.” G.V. reported that she worked with the *OPENING THE HEART* CDs each morning and her “experience of joy and love was being projected to the student” as her assigned task. The client said, “I never rode a motorcycle, don’t know anyone who owns one, nor have any desire for one.” G.V. found the connection with the student “very validating of her spiritual work and her search for compassion.”

Awareness



me

The next week, upon returning for her appointment, she disclosed that “as a child I was happy, carefree, and was always jumping rope” and laughed.

The next case, B.W., is a forty-three-year-old man, followed for depression and obsessional anxiety associated with significant obesity. No modality attempted had been able to relieve this gentleman’s symptoms. He had been involved in psychotherapy, an eating disorders program, and biofeedback, and he was taking medication with minimal success. One day, after being told about my own despair and subsequent transcendence by connecting to spirit, B.W. revealed that he had a deep conviction regarding his faith that he had never told to anyone. We discussed Hemi-Sync and I suggested an experience, which he readily accepted. After an introduction to centered calm (*OPENING THE HEART*, disc 1), we continued with disc 2 in the second session. During the time when the instruction was given to extend love, the therapist went to Focus 12 to interact with the client. Through the imagery of the Energy Bar Tool, I intuited an anomaly in the client’s crown chakra. A regimen using the mental construct of Dolphin Energy was initiated to revitalize the system. Upon returning to C1, the client was asked how his experience had gone. For the first time since treatment had begun, B.W. smiled and said: “Nothing! I wanted to try too hard, then I experienced for the first time being totally relaxed. I suddenly understood everything you’ve been trying to tell me about control of my mind. I’m not going to quit. This is the first time I know that I’m smart enough. I feel happy. I feel like I can do this.” The therapist embraced the client and said, “Once the door is open you can never go back. The only way is up.” B.W. left happy and grateful saying, “This is what I always wanted.” The client continues to feel significantly better.

In “Enhanced Intuitive Psychotherapy” I also talked about being able to use Hemi-Sync to coordinate states of consciousness—in effect, reading my client’s thoughts. I’ve experienced many things that defied ordinary explanation and led to a deeper understanding of who I am. The other day a client I’ll call C.J. came in, and we were working with the *GOING HOME* series—touring the Interstate of Consciousness. We were coming back from Focus 27 to 22. When C.J. came out into C1 he looked very concerned and said, “You know, I feel like I brought something back from between Focus 27 and 22.” He wouldn’t say anything more. So I gave him my copy of *Wave 7* with Focus 21 and said, “Go back and take a look. See if something stands out and e-mail me tomorrow.” I didn’t hear from him the next day. By the second day, I started to worry and e-mailed C.J. about 2:40 P.M. I got an immediate response stating that he was e-mailing me at that very moment. He went on to say that he had played cards with his daughter the night of our session and he won every hand! I said, “Boy, that’s unusual.” He replied, “I felt like I knew every

card that was in her hand.” I said, “I guess you brought back a gift, maybe a piece of your Higher Self.” In each of these moments—and there are a lot of them when I’m working with hemispheric synchronization with my clients—I ask, “What am I supposed to do with *this*?” They don’t fit any of my previously learned models that I’m using as a psychiatrist.

The last case I’ll call, “Physician, heal thyself.” After all the clinical experiences and all the times I’ve asked myself, “And what am I supposed to do with *this*?!” I decided to take my own advice. It was November of 2001 and I had returned to TMI for the *LIFELINE* program. Exploration of my Higher Self, using Hemi-Sync, had slowed down to an occasional early morning exercise either receiving guidance or reconstructing what might be called, “a prior life.” About a week before *LIFELINE*, I was working with *METAMUSIC Visitation*. In the process of returning to C1, I heard the name “Ari” spoken loudly. I knew I had heard that name before, a number of years ago, while studying kabbalah. Going to The Monroe Institute made me determined to find the roots of this recurrent theme I’d encountered in physical reality as well as altered states of consciousness. At *LIFELINE*, during the review period in Focus 21, I encountered the Ari—Isaac Luria, a fifteenth-century kabbalistic rabbi. He became my new internal guide for the investigation of higher Focus states. He assisted me to find out more about who I am and what my purpose is, beyond the boundaries of my smaller, separate sense of self.

As *LIFELINE* advanced to Focus 23 and 25, my knowing deepened, culminating in a retrieval of a part of my-Self constrained in Focus 23. With this new insight into the nature of my makeup, many older limiting questions about my life and about life in general began to dissolve within the process of transcending and including—leaving me with a feeling of connection to Higher Self Purpose, a healing of the self.

In therapy, as in life, we must all continue to grow, transcend, and include. This leads to a healing of the self. One must not fall into the trap of the Pre-Trans Confusion so well delineated by Ken Wilber. We need robust egos to get on the bus, the path to our Higher Selves, but it will be our egos that keep us from getting off the bus when we arrive at the destination of universal consciousness. A significant pitfall is the tendency to become so enamored of the path that we miss where we are going. This tendency is so common in Zen Buddhism that they have a saying, “Don’t mistake the finger pointing at the moon for the moon.” The goal of healing is to go through the Gateless Gate, the Boundaryless Boundary, beyond technique and the concepts of illness and cure. Only when we move beyond ego, beyond boundaries, will we encounter the true essence. Hemi-Sync is the key to the gate for our day and age. It is a practice that is efficient, consistent, repeatable, and rapid. I now Know what I’m “supposed to do

with *this*.” “I am more than my physical body. Because I am more than physical matter . . .”

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ANALYZING RESULTS FROM THE REMOTE VIEWING PRACTICUM



by Stephen Graf, PhD

Stephen Graf received his doctoral degree in experimental psychology from Ohio State University and has been interested throughout his career in the use and extension of standard change charts. He has thirty-five years of experience in

teaching college students and is the author of three college textbooks. Dr. Graf conducts workshops nationwide on using fluency tools in training. He has been a member of the Professional Division since 1990, has participated in our Dolphin Energy Club distant healing group since its inception, and recently took part in TMI's first REMOTE VIEWING PRACTICUM—led by F. Holmes "Skip" Atwater and Carol Sabick.

During the *REMOTE VIEWING PRACTICUM* conducted at The Monroe Institute during the week of September 28 to October 4, twenty-four double-blind, independently judged, remote-viewing trials were conducted "for the record" as an integral part of the educational program.

The viewer-monitor-judge exercise was well suited to statistical analysis. In this exercise, twenty-three participants (plus trainer Carol Sabick) were divided into eight teams of three each. One person in each team was assigned the task of viewer, monitor, or judge for round one. In round two, roles switched within the teams, and in round three, roles switched again so that each person served once in each role.

The targets were twenty-four pictured locations (different for each of the twenty-four trials) sealed within opaque envelopes. Viewers and monitors from each team were instructed to "describe the location in the envelope at the time the picture was taken." The monitor tried to follow guidelines set up for monitors to help the viewer access the target information, all the while being blind to the target. The judge received the descriptions and sketches of the target provided by the viewer and monitor.

Upon completion of the remote viewing, each judge took these descriptions and sketches—along with the sealed envelope—to Atwater, who provided a sheet of four photos (a different set was used for each of the twenty-four trials). One of the photos matched the target; the other three were shams. The judges, who were not otherwise involved with the remote-viewing process, were to use the "police lineup" method to compare qualitative descriptions and sketches provided by the viewers and monitors with the four locations pictured. The judges were asked to score first-, second-, third-, and fourth-place matches.

Once the decision was made, the opaque envelope was opened to reveal the target photo. Judges were instructed to tell the monitors and viewers if they were able to first-place match their descriptions to the target photo or not. The judges were not allowed to provide information about the nontarget photos. Also, groups were instructed not to discuss their targets with other groups. The aim was for a judge to match the target with a first-place rank.

The viewer-monitor-judge exercise described above allowed the use of a binomial test to calculate the odds against the results obtained occurring by chance. Binomial distribution probabilities were as follows:

First round – eight trials; two first-place matches (chance expectation)

Second round – eight trials; five first-place matches ($p=0.027$ or about one chance in 36 of getting five or more first-place matches)

Third round – eight trials, six first-place matches ($p=0.0042$ or about one chance in 240 of getting six or more first-place matches)

Overall – twenty-four trials; thirteen first-place matches ($p=0.0021$ or about one chance in 480 of getting thirteen or more first-place matches)

As Atwater mentioned at the beginning of the practicum, he can teach participants about remote viewing but he can't train them to become expert remote viewers within the week. Experiencing the feedback possible with the kinds of targets used during the week, however, allows one to gauge the benefits that practice would produce if one desires to further develop one's remote-viewing skills.

[Note: These significant positive results suggest the presence of psychic functioning but may not really represent remote viewing as classically defined. The positive matches were made by independent judges who may have used their own form of psychic functioning to develop first-place matches.]

The binomial tests applied were developed by Jack Auman.]



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HEMI-SYNC® Journal

Editors: Shirley Bliley, Ann Vaughan
Layout & Design: Grafton Blankinship
The **HEMI-SYNC JOURNAL**, a publication of The Monroe Institute, an educational and research organization dedicated to exploring and developing the uses and understanding of human consciousness, offers current reporting on research and application of the Hemi-Sync® technology in a variety of professional fields.
The **HEMI-SYNC JOURNAL** is published by The Monroe Institute, 62 Roberts Mountain Road, Faber, VA 22938-2317. Telephone: (434) 361-1252. Membership rates from \$50 to \$150 per year.
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